

THE REFORMER.

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Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. Jeremiah v. 1.

NEW ENGLAND CLERGY, OR "BUILDING THE OLD WASTES."

Lyman Beecher has again come before the public in a sermon preached at the installation of the "Rev." John Keys, to the pastoral care of the church in Woolcot, Con. in which he treats of the desolations of his own sect in that state; the means of restoring them; and the motives to immediate exertion for that purpose. "The whole sermon," says the *Boston Recorder*, "possesses an excellence which places it above any commendation of our's." And a correspondent to the same paper, tells us, "It is a sermon of no ordinary merit, and demands the candid and prayerful attention of ministers and churches throughout New England."

TEXT. "*And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*"

Speaking of the desolations which have taken place, not in Zion, but in his own once powerful sect in Connecticut, Mr. Beecher says:

"The immediate causes are, evidently, the difference of religious sentiment and worship, which prevails. * * * There is not, in the state, a town or parish, unable to support the gospel constantly, and with ease, provided all the families in the limits of each, were of one heart, and of one way to serve the Lord.* But the property, in many societies, [parishes] is divided between three or four different denominations. [This is a sore evil to Lyman Beecher and his party, and he tells us] The consequence is, the decline, and,

* If Mr. Beecher had the power, would he not make use of something else besides arguments to bring them all to be of this "one way?"

in some cases, the entire subversion of that religious order which our fathers established."

He proceeds: "But, by what causes has this change been accomplished, in the religious opinions and habits of people? The fathers of Connecticut came here on purpose to establish, and perpetuate that religious order which is, still, the prevailing order of the state. They were united in their views of doctrine and discipline; were strongly attached to the religious order they had established; and with singular wisdom provided for its perpetuity. Believing godliness to be profitable to the life that now is, and ignorance and irreligion to be crimes against the state, they required every society [parish] *by law*, to support the gospel, and *every family to contribute its proportion and attend stately upon its ministrations.**"

"Thus organized, for more than a century Zion was a city compactly builded, and friends and foes might, with different emotions, 'go round about her, and tell her towers, and mark her bulwarks, and consider her palaces.' By what causes, then, have these changes been accomplished? The most efficacious are, doubtless, remote, have operated silently and slowly, and produced their results at periods so distant as almost to elude observation. * * * For more than one hundred years, the pastors and churches of Connecticut were strictly evangelical; but at length, different views concerning doctrine began to prevail. Those precious doctrines, which are the power of God to salvation, were, of course, first omitted, and at length openly opposed. The conse-

* None were exempt from paying to the standing order of priests in Connecticut; and every one who absented himself from their preaching was subject to a fine, to be doubled after the first offence, every time a fine was incurred. These were glorious times for the priesthood of that day; just such as Mr. Beecher and others would, no doubt, wish to see again revived in that state and extended throughout the United States. From the applause rendered to this sermon, it is apparent, that too many in New England, would make common cause with the author of it in monopolizing the trade of preaching over the whole land for their own sect. Who, indeed, but they ought to be heard or allowed to instruct the people? If their prayers could prevail, our fate would soon be decided, and they would have dominion over us forever.

quence was, that ‘the love of many waxed cold, and the ways of Zion mourned, because few came to her solemn feasts.’”

Why not come out on this subject, Mr. Beecher, in more plain terms, and tell us that Quakers, Baptists, Methodists, and Episcopalians, have been permitted to come into the state,* and preach their heretical doctrines, and draw away the people from the only evangelical and right way,—and then propose an immediate removal of the present rulers of the state and the election of such men as will again build up the walls of your Zion, and establish the old order of things, when every one shall be compelled by law to pay to the support of the old fashioned bigotted priests of Connecticut, and be subjected to a fine for refusing or neglecting to attend stately on their ministrations. When men can be found in this country who have the assurance to advance such sentiments, and editors and others feel no hesitancy in publicly applauding the sermon which contains them, and tell us it “possesses an excellence which places it above their commendation,” are we in no danger from priestcraft? Verily, if we become not subjected to their rule it will not be for want of their endeavours to bring us to be so.

[From the *Christian Baptist*, printed at Buffalo, Va.]

THE CLERGY.—No. IV.

As the Clergy have occupied a most conspicuous place in the Egyptian, Chaldean, Persian, Grecian, Roman, and anti-christian empires, common courtesy requires that we should pay them more than common attention. Our present number shall be devoted to their training and consecration.

A lad, sometimes, of twelve or fourteen years, is, by his parents, destined for “*holy orders.*” To the grammar school

* The sentiments of President Oaks, of Harvard University, (Mass.) and those of Lyman Beecher, appear to be pretty much in unison. In an Election Sermon, delivered in 1673, he says: “The outcry of some is for liberty of conscience. This is the great Diana of the libertines of this age.—I look upon toleration as the first-born of all abominations. If it should be born and brought forth among us, you may call it **GAD**, and give the same reason that Leah did for the name of her son—Behold a troop cometh—a troop of all manner of abominations.”

he hies away. In the course of two or three years he is initiated into the Latin tongue. The Fables of Æsop, the *Viri Romæ*, the wars of Cæsar, the Metamorphoses of Ovid, the conspiracy of Cataline, the wars of Jugurtha, the pastoral songs of Virgil, with his Georgics and Æneid, the amorous and bacchanalian odes of Horace, his satires and epistles, the sapient invectives of Juvenal and Perseus,—the amours, the debaucheries, the lecherous intrigues, the murders and suicides of real and fictitious heroes and heroines, the character and achievements of Jupiter, Juno, Bacchus, and Venus, well relished and well understood, prepare him for introduction to the Grecian tongue. Now subjects of a similar character, written in a different alphabet, but written by men of the same religion and morals, command his attention for a year or two longer. He now enters college; perfects his knowledge in the *pantheon*, admires the beauties of Anachreon, is charmed with the sublimity of Homer, reveres the mythology of Hesiod, and scans, with rapture, the flights of Pindar. From the inspiration of the Muses, from the summit of Parnassus, he descends to the frigid contemplation of triangles, squares, and curves. For this he acquires a taste also. The demonstrations of Euclid, the Algebraic process, and Newton's Principia, captivate his powers of ratiocination. The logic of Aristotle, the rhetoric of Longinus and Quintilian, the ethics of Plato, and the metaphysics of the Gnostics, elevate him to very high conceptions of himself. So far the candidate for law, physic, and divinity, accompany each other. Each of these, having got his diploma of Bachelor of all these Arts, shakes hands with his class-mates, and enters into a department of preparation consentaneous to his future destiny. One puts himself under a Doctor of Law, another under a Doctor of Physic, and the pupil, with whom we set out, puts himself under a Doctor of Divinity. His former class-mates with whom he was once so jovial, retain their former jocularity or sobriety—there is no alteration on their visage. But my young priest gradually assumes a sanctimonious air—a holy gloom overspreads his face, and a pious sedateness reigns from his eyebrows to his chin. His very tone of voice participates of the deep devotion of his soul. His words flow on with a solemn slowness, and every period ends with a

heavenly cadence. There is a kind of angelic demeanour in his gait, and a seraphic sweetness in all his movements. With his Sunday coat, on a Sabbath morn, he puts on a mantle of deeper sanctity, and imperceptibly learns the *three* grand tones:—the Sabbath tone, the pulpit tone, and the praying tone. These are the devout, the more devout, and the most devout.

Meantime he reads volumes of scholastic divinity, and obtains, from sermon books, and skeletons of sermons, models for future practice. Bodies of divinity, adapted to the sect to whom he looks for maintenance, are closely studied; and the Bible is sometimes referred to as a book of prooves for the numerous articles of his creed. A partial acquaintance with church history is formed, and a minute attention is paid to the rules and manner of proceeding in ecclesiastical courts. Now he can descant upon “*natural*” and “*revealed*” religion. Now, the mysteries of scholastic divinity, viz. “eternal generation,” “filiation,” “the origin of moral evil,” “the eternal compact,” “the freedom of the human will,” “eternal, unconditional election and reprobation,” “the generality, or speciality of the atonement,” &c. &c. are, to him, as common-place topics. After being a year or two at the feet of this Gamaliel, he appears before the presbytery, or some other ecclesiastic tribunal. He delivers a sermon on which he has spent two or three months, first in collecting or inventing documents, then in writing, and lastly, in memorizing the whole. When he has it well committed, the only thing preparatory, yet remaining, is to fix upon the proper attitudes of body, tones and gestures suited to the occasion; and, above all, he endeavours to conceal all art, that it may appear to flow from unfeigned sincerity. The sermon is pronounced and approbated, with a small exception or two. On the whole it was a finished piece of mechanism; he lifts his indentures, and, after another specimen or two, receives a license, which places him on a footing with those of other trades called journeymen. Indeed he is for a time hired by the day; and sent hither or thither at the will of his superiors. This, however, contributes to his ease, inasmuch as it saves him the toil of preparing new sermons—the same discourses being always *new* to a strange congregation.

Such is the common training of a clergyman. It may not be so extensive, or it may be more extensive; he may commence his studies at an earlier or later period; he may be sent by his parents, or by others, or he may go of his own accord; he may be a beneficiary, or he may be able to pay his way. These circumstantial differences may and do exist; yet the training of a clergyman is *specifically* the same in *all cases*.

To this course which is, with some very small differences, the course pursued by Romanists, Episcopilians, Presbyterians of every grade, Congregationalists, and, perhaps, by some others, it has been objected, that there is not much grace, nor much *dependance* upon grace in this plan. This is, perhaps, a futile objection. For what need is there of grace, or what cause for dependance upon the grace of God, in a person so well qualified by *art* for this reverend office? A clergyman, thus qualified, can deliver a very popular and orthodox sermon without any grace; as easily too, as a lawyer can plead the cause of his client without grace. If a lawyer can be so much interested in the cause of his client, as to be *warmly* eloquent; if his soul can be so moved by sympathy, as it often is, even to cause the anguish of his soul to find a vent in copious tears, without the influence of grace, or supernatural aid; why may not a clergyman be elevated to the same degree, or to a higher degree of zeal, of warmth, of sympathy, of deep distress, in his pathetic addresses from the pulpit? Again, if one so well versed in theology, as to be able to comprehend, in one view, all the divinities, from the crocodiles, the gods of Egypt, up to Olympic Jove, or the venerable Saturn; as any clergyman from his youthful studies is; if a competent acquaintance with the sublimities of natural religion, and with the philosophical mysteries of scholastic divinity, cannot be eloquent, animated, and orthodox, without grace, he must indeed, be as stupid as an ox.

But there are some who think that there is some kind of an almost inseparable connexion between clerical acquisitions and the grace of God, that none can be eminently possessed of the former, that does not possess a competent portion of the latter. How can this be? If a parent who has three sons, A, B, and C, educates A for a divine, B for a car-

penter, and C for a doctor of medicine, why should A possess the grace of God, or the faith of the gospel, rather than B or C? If such were the case, how could it be accounted for? Has the parent any divine promise that A shall possess the heavenly gift, rather than B or C? Is there any reason, in the nature of things, that the training of A, B, and C, will secure grace to A, rather than to B and C? If so, then there is a connexion between Latin and Grecian languages, mythology, science, and the grace of God, that does not exist between the education of a carpenter, or a medical doctor, and that grace. If the education of A secures the boon of heaven, then it becomes the imperious duty of every father thus to educate his sons. But this is impossible, he has not the means. Then the gift of God is purchased with money!!! It is then, unreasonable to suppose that the training of a clergyman can, in any respect, contribute to his possessing the grace of God, even in the popular sense of that grace. Indeed we would cheerfully undertake to prove, that the training of a carpenter, or mason, is more *innocent* and less *injurious* to the human mind, than the training of a clergyman in the popular course; and, that there is more in the education of the latter to disqualify him to enter into the kingdom of God, than there is in the education of the former to unfit them for admission into this kingdom. From these considerations, the most favourable opinion which we could form of the regular clergy, is, that if there be, say, for the sake of precision, five thousand of them in the United States, five thousand carpenters, and five thousand doctors, there is an equal number of Christian carpenters, of Christian doctors, or of any other trade, proportionally according to their aggregate number, as there is of Christian clergy. If we err in this opinion, our error is on the side of charity for the clergy. For we conceive it would be much easier to prove from the Bible and from reason, that, in five thousand carpenters, masons, tailors, farmers, there is a larger proportion in each of members of the kingdom of God, than in the same number of regularly educated ministers. If we were to form our opinions on this subject alone from the history of the regular orthodox clergy in the time of the Jewish prophets, or in the era of Christ and his apostles—Alas! alas! for the regular orthodox divines of this time.

But, to resume the young clergyman where we left him, working by the day as a licentiate, he preaches, he travels, he explores "vacant churches," he receives his *per diem*, his daily compensation. Like a young gentleman in quest of a wife, who visits the "vacant" ladies, forms an acquaintance with the most charming, the best accomplished; until he finds one to whom he can give his heart and hand; the nuptial engagements are formed, and the ceremonies of marriage are completed; he settles down into domestic life, and builds up his house. So the young priest, in quest of a "vacant" church, forms as extensive an acquaintance as possible with all the unmarried establishments of this character, pays court to the most charming, (i. e. the most opulent and honorable, if he be a young gentleman of high standing,) until he find one that answers his expectations. A "call" is presented and accepted. His reverend seniors come to the celebration of his nuptials, with holy hands they consecrate him, he vows to be a *faithful* teacher of the doctrines of the sect, a *loving* pastor of the flock; and they vow to be, to him, a *faithful* congregation, to support him according to promise; to *love* him for the work's sake; and to be *obedient* to his authority until God separate them *by death*; no, but until he gets another and a louder call, from some vacant church, who falls in love with him; and for whom he is known to possess feelings incompatible with his present married state. Thus he is consecrated a priest for life, or good behaviour; and then he sets about building up his cause and interest, which is ever afterwards represented, and viewed, as the cause and interest of Christ.—Here we shall leave him for the present.

[Our readers are informed that we never insert such pieces as the following, without knowing the responsibility of the writer; and in the present instance it is entitled to the fullest credit.]

For the Reformer.

A gentleman of high respectability as a citizen, as well as a magistrate of distinguished eminence, in the state of New Jersey, related to me, not long since, an occurrence, relative to the missionary cause, which highly merits publicity. As your periodical publication has for its object the laudable design of exposing the *arts* and *stratagems* of *priestcraft*, in

its various forms, for the purpose of undeceiving a *priest-ridden* community, I send you the narration, as nearly verbatim as my memory serves me, withholding at the same time the names, which however you can be furnished with, if required. Of the truth of the facts, there cannot remain a doubt.

The Rev. Mr. ——, was, some years since, sent by the missionary society of Connecticut, to labour for a limited time, as a missionary in the state of Ohio. He entered on his mission, and during his itinerations on the missionary ground, a favourable opportunity presented for the purchase of a large tract of land, at a very reduced price. This temptation was too alluring to be misimproved, as the probability of a *fine speculation* would be the result. As he had some *ready funds* on hand, and *more* at command on his return, he ventured to hazard the purchase. Having fulfilled his mission, and rendered an account of his stewardship to the board, he declined any further appointment from them, and immediately prepared to secure the *darling object* of his speculation. This he speedily accomplished, and took up his residence on his recent purchase. Some few years after, having already realized a net profit of about twenty thousand dollars from his purchase, he was at a certain time travelling in Ohio, when he happened to fall in company with the gentleman already mentioned from New Jersey, then on a journey in that state. To him the late Rev. missionary related the circumstance of his appointment as a missionary, which resulted in the *fortunate speculation* which he had made. On the inquiry being put to him by the magistrate, which was the most *pleasant employment*, to *preach the gospel* as a missionary, or to *engage in land speculation*, he replied, *d—n the preaching, so long as I can make more money by speculation.*

ALETHES.

For the Reformer.

The Rev. Lyman Beecher of Litchfield, Con. of noted memory, was employed, in July 1815, as council, by a combination of clergymen, whose object evidently was, to effect a wanton destruction of one of their clerical brethren, to prevent several of their number from being detected in falsehoods and various other crimes. Unless this could be accomplished, it

seemed probable, that Mr. Beecher would lose the support and influence of some of his most substantial minions, and thereby endanger his ambitious views, and fail of the accomplishment of his self-flattered aggrandizement, or distinguished titles. Mr. Beecher, accordingly, at the trial, made a very spirited attack upon their *proscribed victim*. He seemed to confine his charges to three, against the accused.—1st, That the accused had left the ministry, to take the charge and instruction of youth.—2d, That the accused had added house to house, (to accommodate boarders.) And, 3dly, That the accused had dealt at banks. On these points he laboured with great vehemence, and with his wonted eloquence and confidence. Although unsuccessful in his efforts, (for his victim escaped, to use his favourite language, “without even the smell of fire upon his garments,”) he nevertheless strongly urged the gross criminality of each of these specific charges, as being in the highest degree censurable; and that each was sufficient to disqualify any one for the ministry. It happened, that soon after he found himself plunged deeply into each of these *alleged* crimes. He had, by his artifice, prevailed on a popular preacher, to leave a parish where the people were desirous to settle him, and set up a school on Litchfield Hill. This the preacher attempted, but failed of success, and was thereby well nigh beggared. Mr. Beecher had already also *added house to house*, which was generally considered to be entirely useless and unnecessary, and moreover rendered his house peculiarly deformed; and it often became an object of derision by travellers and others. The expenses which had accrued from the erection of this building, no doubt accompanied with other expenses, had caused him to become very greatly indebted to the *bank*. The following winter, his *bank endorser* was obliged to call on him loudly for relief, and it was found that Mr. Beecher’s property, both real and personal, was not sufficient to cancel the demands. Under these distressing circumstances, which he had recently urged as *heinous crimes* against his *proscribed brother*, Mr. Beecher very fortunately found a partial relief from the benevolence of a number of individuals in Litchfield, who liberally contributed and presented to him about 1800 dollars. Although this liberal donation was far short of cancelling the demand, yet

surely it must be a source of temporary relief,—but I ask, what has become of the *moral turpitude* which he had lately represented as being so highly criminal in *each* particular, and which he had represented as totally *disqualifying* one for the ministry? Is such conduct reconcilable with a Christian temper, or even common honesty? Is not this glaring evidence of gross spiritual wickedness in high places? Are such to be received and acknowledged as spiritual watchmen, on the walls of Zion? Is it not high time for such to seek repentance carefully with tears, even before they attempt to instruct others in the ways of righteousness, to which they are themselves strangers?

ALETHES.

For the Reformer.

With nations or individuals, great pretenders to religion, are commonly hypocrites, and make an ostentatious display of that which they do not really possess. This was strikingly exemplified by the Scribes and Pharisees, who, by adhering pertinaciously to the tradition of their fathers, by their long and formal prayers, both in the synagogues and corners of the streets, made the commandments of God of none effect. If the clergy of this day and country do not as justly incur the charge of hypocrisy as the Scribes, Pharisees, and hypocrites in our Saviour's time, it is not for want of the same formal and pompous exhibitions of sanctity in their worship and performances. When the general tenor of their life and conduct, evidences such proofs of self-love and vain glory, we have a right to impute little else to their religious services than mere empty show. What religion of the heart can be in that man, who repairs at stated periods, to a particular place, to repeat after a hireling clergyman, a formal set of prayers, prepared by order of government, and adapted to every state of peace or war? All the sacerdotal garments of clerical men, are nothing else but badges of hypocrisy, intended to impose on the credulity and weakness of the people, and impress them with a conviction of their extraordinary powers and sanctity. Without any just claims to supernatural power, a blind homage is yielded to them, as though they were God's vicegerents on earth—a necessary medium between man and his maker, through whom the wants and prayers of one should be of-

ferred up to the other. The arm of civil power has established the religion of England, as well as the religion in every other European nation. This principle was early transplanted into this country; and, under different modifications, it is now fast introducing itself in our habits and institutions.— Little does the government of these United States consider by what slow and imperceptible means clerical influence is intwining itself around them, so as effectually, if not in name, to make it a co-ordinate branch of the government; and, perhaps, eventually it will subvert our liberties. We find our rulers and the clergy are growing very complacent to each other, and well the latter may do so while they want to encroach on the rights of the former. At first, one will want no more of the other than to enable them to incorporate and found a literary institution, or to endow some charitable establishment under the spiritual superintendence of a body of clergymen. It is a great help to the cause of religion, as they believe, to secure the co-operation of the civil power. Both parties can thus contribute very essentially to the success and advancement of each other's views. The conduct of European potentates can be cited for our imitation. Ferdinand VII. who is said to be a very devout man, has taken the cause of religion into his holy keeping; and with the "holy allies," has made the cause of religion the cause of war. There is an indissoluble tie in fact, if not in law, between the Sovereign Pontiff of Rome and the pious George IV. and between them all, to punish heresies, and keep the consciences of all their subjects straight. It is a great thing to strengthen the arm of civil power by enlisting the consciences of a nation in its favour.

Constantine was one of this religious order of men, and laid the foundation for all those modes and forms of worship now in christendom, together with that ecclesiastical libertinism which spread through Europe, and which has continued ever since. A late writer says, "that whilst using the Cross as a warlike banner, the more effectually to gain his ambitious purposes, as a sign under which he was to conquer, he erected magnificent temples, patronised a splendidly endowed priesthood, and provided for all the forms and ceremonies of a worship called by the name of Christian. When he had thus become the head of the church,

he is said, on his gold coins, in his pictures, and in his statues, to have caused his image to be represented in the posture of a person praying, with his hands spread abroad, and his eyes lift up to heaven." [Compare the conduct and appearance of our popular clergy with this, exalted in a large and splendid meeting-house, surrounded by a great concourse of fashionable and admiring spectators.] Again,—" This Christian church suddenly acquiring power, and finally assuming infallibility; observing Pagan feasts as religious ceremonies; consecrating Heathen rites into Christian solemnities; and transforming the non-observances of primitive simplicity into precedents for gorgeous ceremony, blazed with a scorching splendour that withered up the heart of man. Every accession to the dominion of ecclesiastics over his property and intellect, induced self-relaxation and sloth; to the blindness that seized a liberal supply for spiritual support, succeeded the craft that extended it to a boundless revenue for effeminate indulgence." After Constantine had succeeded in degrading and enslaving the human mind by his power and hypocrisy, the world was enveloped in blindness and ignorance during the "dark ages," when those of the Romish church were triumphant. Ecclesiastical pride and wickedness are always ready to take advantage of the oppressed condition of the human mind to beguile and deceive it. As it was in the times and countries we have been speaking of, so it is now in the United States. The clergy, by their eloquence and affected zeal, addressed to the more weak and ignorant portion of the community, have produced a belief among them, that they are indued with a supernatural power, which they take advantage of to deprive them of their money. It is true, that by the revival of letters, after the reformation, many of the mists of delusion were dissipated and with them many absurd ceremonies in religious worship exploded. We are only to give credit for this to the lights of science, while the wicked features, in what is called Christian worship, are still retained. The religion of every part of Europe appears to be the creature of government, and to be so moulded as to keep pace with it in the progress of its arms and refinements. The insular situation of England has enabled that government to alter its religion—but it is still an engine of state power; and since it has been Protestant

it has persecuted unto death. So long as civil and ecclesiastical power are combined, they will be subservient to each other, and in opposition to the gospel. When religion is connected with the state, its intolerance and persecution will be in proportion to its power.

"Persecution has been, generally speaking, most violent where the power and revenues of the clergy have been the greatest. Crusades against knowledge and liberality, have been proportioned to the wealth, influence, and numbers of the clergy." "Jesus opposed the established religion of his day; and he taught his disciples to follow in his steps. The priests of that day caused him to be crucified." They were undoubtedly as moral and exemplary among men as the clergy are at this day among us. What is the popular religion of this country but mere pageanty, derived from usages and practices in Great Britain? This country is as much dependant on that for its modes and forms of worship, as it is for its manufactured goods. The British clergy are said to be one of the most profligate set of men in that country—indulging themselves with packs of hounds, cards, &c. They are now industriously employed in carrying their new idolatry into Hindostan, among a people first prepared by the sword to receive it. Our pious clergy in this country, as is common in all business of trade and barter, are following their great prototype in the same work. Seeing that our new and increasing theological seminaries are manufacturing more commodities than there is a market for in this country, they are seeking for a distant one. There is not a doubt but that an abundance of poor pious young men can be found to supply foreign markets, wherever there happens to be a demand. This seems to be taking the kingdom of heaven by violence.

However worthy of imitation the British government or nation may be in her manufactures, I am lost in wonder when I see a young rising country, just emerged from the shackles of political servitude imposed on it, voluntarily yielding imitatively to a far more odious religious one. What have been the precursors to the fame of the British nation, both with respect to its political and religious power, but fire and sword? Has the power of this government been extended from the rising to the setting sun by breathing peace on

earth and good will to men? See how prayers, prepared by the clergy, are adapted to the purposes of achieving victories, and aggrandizing the power of the government. While they have the Bible in their hands, and profess to be followers of that gospel which opposes, from end to end, the exertion of force by one man to shed another's blood, they are aiding in the effusion of it by their sermons and their prayers. If this ambitious power is about to embark in war to extend its dominion by ravages and slaughter, we always find the clergy praying for success in it. These ostentatious prayers are adapted to every state and condition of their own (not of other people,) and are designed to pamper their pride or exculpate them from their wickedness, as the case may be. Their floating slaughter-houses are wafted from the "fast anchored isle" to the most distant climes, with a pensioned confessor, called chaplain, to embolden their murderers to pounce on the innocent, unoffending beings, who never meditated evil against them. Wreaths of honour and glory are then bestowed on these humble servants of God for contributing to the success of his majesty's arms. The combined influence of political intrigue and clerical delusion has brought this nation, by oppression and injustice, to the most consummate height of power and glory, at the expense of every principle that ought to govern mankind. When I consider the prostitution of every moral and religious principle made use of, at home and abroad, in order to attain it, I am compelled to yield to the conviction, taking into view the light and advantages enjoyed, that there is no other political cabinet on earth more vile and corrupt than that of the government of Great Britain. Yet my own near relations and friends say, that the established church of England, fabricated by order of one of the worst of kings, and employed for such wicked purposes, so abhorrent to all true religion and to every article in the New Testament, is the religion of Jesus Christ, handed down pure and unadulterated from the hands of the apostles. This is not only blasphemy against God but against common sense.

A VIRGINIAN.

Wealth of the late Pope.—The late Pope is said to have left behind him property in land to the amount of 12,000 crowns a year, and in moveables, 150,000 crowns. [Columbian Star.]

MISSIONARY SOCIETIES.

Whatever may have been the origin of *Domestic Missionary Societies*, it is now pretty clear, that their whole zeal and attention are directed to extend the influence of, and make proselytes to, the respective sects to which they belong. We have seen no instance in which this is more apparent, than in a Circular set forth by the Domestic Missionary Society of Connecticut. The following is from the Circular:

"Rev. and dear Brother,—By direction of the Board of Directors, the Committee of the Domestic Missionary Society of Connecticut submit to your consideration the following statements and observations.

"The Society has been in operation seven years. In this period it has extended its assistance to twenty-five different churches, and has been instrumental in the settlement of thirteen ministers.

"The labours of the missionaries, in many instances, have been blessed with revivals of religion; and, in all, with the increase of the churches and societies where they have laboured. These blessings have been procured at an expense not exceeding 1000 dollars a year; which has been furnished by the contributions of not more than one fourth of the churches of the state, in any one year. If all the churches, *from the beginning*, had contributed ten dollars annually, every destitute church might have been blessed long since with stated ordinances. Or, if one half of the churches will contribute fifteen dollars each, and the other half only five dollars annually, every waste in our Zion may speedily and with great ease be repaired; and similar dilapidations of the churches, by the blessing of God, prevented forever. There never was, probably, in the world, a Christian denomination so numerous, so compactly located, so harmonious in doctrine and in discipline; and which possessed the means of extending to every church at so cheap a rate, the stated ordinances of the gospel; and of securing by an effort so slight, their own integrity and perpetuity, as the Congregational churches of this state. Our obligations and motives, as ministers, to avail ourselves of these advantages, upon evangelical principles, are obvious. The novelty and peculiarity of our circumstances, demand that, as ministers, we see eye to eye, and act in concert with unhesitating cordiality. The

withdrawment of civil aid, has thrown upon all denominations the responsibility of supporting their religious institutions, by moral influence and harmonious effort; has quickened around us, exertions which will go far to embody, under some form of religion, the entire population of the state, which is not within the enclosure of our vineyard; and, we may add, the entire population *within*, whose edification we neglect. But each feeble church and society alienated and lost, impairs the strength, and endangers the existence of another, which, by the same neglect, will be lost. Our example has called forth the laudable exertions of other denominations to build up their own feeble churches. And if with such union quickened into activity around us, such neglect prevails among us, as preceded, and has attended the operations of this society, *no spirit of prophecy is necessary, to see that the balance of population in this state, will progressively change sides,* and throw the *Congregational* churches into a *minority*, both as to *numbers* and *religious influence*. Nothing can be more certain, than that such united and persevering *adverse moral influence*, as will be brought to bear steadily on the mass of our people, will, if unbalanced by united and steady influence on our part, produce its result. *Moral power unresisted is as certain in its result as physical power unresisted.* A slight effort now will place our churches in as high a state of prosperity and moral safety, as was ever granted or can be conceived: and what account, Brother, can we give of our stewardship, if, with our eyes open on this state of things, we refuse to feed the sheep and lambs in our enclosure, and thus compel them to starve or scatter.

"We are not insensible that some difficulties have been felt in the way of contributions. The *law* of the state has been thought by some, to prohibit congregational contributions to aid feeble churches and societies of our denomination. But we have examined the law and are persuaded that no such construction can justly be attached to it.

"Urged to the work as we now are by an energy of *moral influence*, so certain and *disastrous* if not *counteracted* by our faithful and united efforts, are we not called upon, in the prospect of so great a good, and in the prescience of so great an evil, to surmount *little difficulties*, and to lay aside

little objections; and to unite in the glorious effort of giving a pastor to every feeble church and society in the state? If we should still hesitate and divide, and finally abandon the attempt, would it not constitute a fearful indication of spiritual infatuation and judicial blindness, and the utter abandonment of heaven? We beseech you, Brother, to *pray* over the subject as we doubt not you have done, and to use your influence with your own church and people, to obtain, *this fall*, a contribution to our funds. Already we have reason to believe that some are in heaven as the fruit of our labours—many on their way thither—and that in the result, if we persevere, we shall meet, ere long, a multitude, to whom the gospel, preached by the charity of our churches, was made a savour of life unto life.

SAMUEL MERWIN,
NATH'L W. TAYLOR,
TIMOTHY DWIGHT,

New Haven, Sept. 16, 1823. Committee of Missions."

On the subject of this Circular, the Editor of the *American Eagle* has addressed a Letter "*to the Leaders of the Congregational Clergy;*" from which we select the following:

"If you will listen to no suggestions that you have abandoned and perverted the precepts of the gospel to accomplish your favourite object, will you hearken to suggestions that your *policy* is a mistaken one, and likely to end in the defeat of your object?

"You have for your object, 1st, The spread of the gospel only—or, 2d, The accumulation of funds—or, 3d, It is a mere *policy*, and that policy the increase of *our* sect, and your own ascendancy over other sects, and the people.

"The first you allege is your only motive; but it is very much doubted. The second you deny, but many believe it. But that the third comes in for a principal share in your motives, is not only too evident to deny, but is now proved by confessions in the foregoing circular.

"And was it policy to send such a thing as that about the state, to each of the clergymen of our order? Was it policy to put such a weapon in the hands of enemies? Was it policy thus to increase towards you, as a body of men, the jealousy and suspicions of the Legislature of the State and the people at large, by thus urging the violation of a statute

of the state, which protects worshipping assemblies in the sanctuary on the Sabbath, from your incessant demands for Missionary funds? Is there a statute in the revised laws, containing a plainer command, than that you shall be subject to a penalty, if you read your briefs without being first allowed to do so by the Governor? Have you forgotten that you, only about three months before, petitioned the Legislature for liberty to do it? and by that act acknowledged that you knew the statute was against you? Have you forgotten that it was on that petition that Mr. Plant, the Lieutenant Governor, gave the casting vote in the Senate against you, and thereby did himself so much honour as a man, a Christian, and a statesman, by showing his firmness in endeavouring to protect the worshippers of God from your incessant trespasses on the Sabbath and the sanctuary? With this public act of yours last spring, acknowledging you knew better, how could you so soon come out with your circular, alleging there was no law against it? or did you suppose that these circulars would be seen by none but the clergy? Did you suppose that no statesman who had his eye upon you would dare to send one of them to a press for general publicity? Did you suppose that no press would be sufficiently bold and free to call your conduct in question? If so, how much mistaken in that, as well as in giving such evidence of *ambition*, and *impatience of restraint* under the laws of the state.

"Was it policy to let out your secret motives in that circular, and thus, by your own confession, prove that *sectarian ascendancy* is your aim in this missionary scheme—that you must have more money, or 'the balance of population of the state would *change sides*, and throw the Congregational churches into the *minority*, both as to *numbers* and *religious influence*.' These are your own words in the circular. They are indeed true—but it is not more missionary money you want to prevent it—you must have more RELIGIOUS HONESTY. You want, not *more* ministers, but *better* ones. Those who do not 'the work of the Lord deceitfully,' nor worship Mammon more than the true God, are much wanted. You must do away the growing impression that you are shepherds caring for nothing but the *fleece* at home, under the pretence of clothing others abroad, before the sheep at home will flock to your folds.

"*Moral power, unresisted, being equal to physical force, unresisted,*" is an avowal to one another that your object is to obtain that *entire dominion over the minds of men*, as will be equal to *physical force*—that is, as will be equal to having the government in your own hands. An entire clerical dominion over the minds of men, which you acknowledge to be your aim, would indeed be equal to that;—but was you not rather weak in policy to put the secret *on paper*, and thus let it so early get out.

"Only a word more of your circular.—You, or it seems these three men by your order, call breaking over the laws of the state, '*little objections*,' '*little difficulties*,' and advise to '*pray over the subject!!*' What, *pray over breaking the laws*? Why, you have got to be as bad as old *Oliver Cromwell* in mingling *devotion* with *violence*; or did you mean to *fight for the cash*, and then *pray* for getting the *moral power* equal to the *physical power* you mention?"

[From the *American Eagle* of Jan. 12, printed at Litchfield, Con.]

Mr. Editor—While last week attending court at Litchfield, I observed posted up in public places, a handbill of the following description:

"A native of the Sandwich Islands will exhibit the **WAR DANCE** of the natives of those Islands, with a variety of **PERFORMANCES WITH THE SWORD**, and other feats of dexterity, at capt. Phelps's, in Litchfield, on the 3d day of January, inst. Music during the performance. Admittance 12½ cents—children half price."

Comment on the above can hardly be necessary. You will, however, permit me to mention that I tarried at that place till the night of the performance. It so turned out that this was the evening of the *monthly concert of prayer*, for the success of missions, &c. in all the churches, which have been continued by agreement, once every month, for fifteen or twenty years. This native of Owyhee had, as he stated, been brought over, or had come over, and had been *educated* at Dartmouth College, for a Christian minister and a missionary, to be sent back to evangelize his brethren; and after getting that education, was now strolling about the country, picking up money in this way. And on the evening of the monthly concert of prayer in the Presbyterian Church, which, in that place, stands but a few steps from the place

of performance, his war-whoop and his yells were heard at the same time of their prayers and their solicitations for more money as means of educating and converting more heathen.

Did God send him there at that particular time for a particular end? Is there a spiritual pride, a vain conceit in the supposed efficacy of their prayers and their alms, that God wishes to reprove, and that must cease before their prayers will cease to be an abomination to him?

[*From Plain Truth.*]

I have often thought, should one of the "heathen" who knows nothing of our language, enter a place of worship among the fashionable religionists of the present day, without understanding the purpose for which they were assembled, his first impression would be:—"This is the court of fashion—the speaker appears to be exerting all the powers of his eloquence to excite the admiration of his auditors, while they seem to be vieing with each other for the most splendid appearance." It must be revolting to the true Christian, who possesses the meek and lowly spirit of his Master—to view the show and parade manifested in the external appearance of professors, while they attempt to worship Him who dwells with the "humble and contrite spirit." Hearing an *orthodox* clergyman say in his prayer—"When we come hither to *humble* ourselves before thee," I was struck with astonishment on looking around me—What is here which manifests that we have come hither to humble ourselves before God? Here is a professor in high standing—see the ruffle dangling in his bosom: here is another—look at her head-dress—surely, one would think, "riches take to themselves *wings*," see likewise the trinkets and ornaments that adorn her gay apparel, and she may well be referred to the passages of Scripture contained in 1st Peter, iii. 3, 4—1st Tim. ii. 9, 10—and Isaiah, iii. 16, 26.

For the Reformer.

When I see a number of men uniting their resources to translate and send the Bible among men where it is not, carefully avoiding its being clothed either with note or comment, the language of such conduct seems to say, that no explanation or human inducements are necessary for the understanding of that

sacred book. But when again I look and behold the same men joining in education and missionary societies, and furnishing funds with a view to qualify and send forth swarms of priests under pretence of preaching the word of God, or the words sent in the Bible, and see those priests go forth with innumerable tracts, fabricated to propagate their own dogmas and opinions, as well as those who employ and support them, I am struck with a paradox or contradiction which I cannot reconcile.

ONESIMUS, JUN.

For the Reformer.

Preaching in New England is regarded as a mere professional business, and accordingly young men are prepared for it by a long course of study. The writer of this knows it well. He was lately shewn a letter from a near relation of his, lately graduated at Yale College, and now a clergyman in one of the southern states, from which the following extract is given in confirmation of the fact. The letter was written to a young man in Connecticut, whom he was labouring to assist.

"With regard to your intention as to a profession, I was sorry I was not able to give Mr. — information, as he seemed desirous of knowing.—Should it be the Law, he would be able to offer you inducements that would compensate even for a smaller salary [as a teacher in his family.]—Should it be Divinity, in this case also something might be done to your advantage.—In either respect, the situation will be favourable—as much so, perhaps, as any one you might be pleased with."

The New England States are like a hot-bed for producing young clergymen; and hence they are transplanted into the south and west, as well as to Jerusalem and the East Indies. I have it from an unquestionable source, that one of the most respectable law characters in Connecticut said, the business of law was so overdone, that divinity was a more lucrative business than the law, and he would prefer putting his son to it.

A NEW ENGLAND MAN.

Clerical Sentiments, or James R. Willson—again.

"Still men will not, for some time, give glory to God, but will blaspheme his name, by establishing INFIDEL GOVERNMENTS, such as those which exist in our *own country*, in which God, his Christ, and his laws, are not acknowledged."

Such are the words of this infuriated bigot in his "*Evangelical Witness*." What sort of a government should we have if this fierce sectarian had it in his power to frame one for us? It is presumed this writer considers the governments of Europe religious, from the "acknowledgment" they make of religion, and their provisions for its support. The government at Boston, too, was religious, when the Baptists were whipped and the Quakers hung, for obeying the dictates of their consciences.

Extract of a letter from a correspondent in Niagara county, N. Y.

"Those who ventured to oppose the extension and triumph of clerical influence in America, have much cause to rejoice, for the *mania* is undoubtedly fast subsiding. In the western country, with the exception of a few priest-ridden villages, we hardly hear of a missionary beggar—'to beg they are ashamed,' or fearful of a renewed expression of indignation, which has rung from one end of the Union to the other. They must now *torture* their *brains* until they discover a more *refined* method of gulling the multitude. What fearful forebodings they express of an *empty* missionary box the ensuing year. 'Renewed exertions,' 'new enterprises,' 'new societies,' 'new sources of revenue,' are echoed and re-echoed throughout the vast fields of missionary labours! This village is within a few miles of the Tuskerora missionary establishment. The missionary at this station is dismissed, and should have been when he first entered the seminary. He is no credit to the society, and has disgraced the *cause* in the eyes of his red brethren."

AMERICAN INDIANS.

A person on a tour through a part of New York and Canada, in a letter published in the American Daily Advertiser, speaking of the *Six Nations*, observes:

"To these people and to every Indian nation of our Continent has the approach of the white population been fatal—fatal in depriving them of their property by degrees, of their independency in the end, and almost immediately of their morality. Even those remnants of their former possessions, which they have been left in the enjoyment of, under the title of reservations, are continually exciting the cupidity of the whites."

Female Hospitable Society, Phila.—This Society does as much good with its limited means, as any other association whatever, and more than many with tenfold resources. They give no alms. They do vastly better. They find employment for the poor, and preserve them equally from the degradation of pauperism, and the depravation of guilt.—Nothing could be more judicious than the plan of this society—nothing more exemplary than the conduct of those entrusted with its management. And I would beg leave to offer to the consideration of those who have large hearts and ample means, that \$10,000 bestowed to this or any similar society, would probably produce a more copious harvest of substantial good, than \$100,000 bestowed to make converts of Hindoos.

[*Philad. paper.*]

It appears from a statement in Bell's Weekly Register, copied into the Boston Recorder, that the receipts of the various charitable institutions in Great Britain during the last year, amounted to £328,141 11s. or \$1,458,406 89 cts.

From Anecdotes of distinguished persons.

The University of Louvain complained to Margaret, sister of Charles the Fifth, and Governess of the Netherlands, that Luther, by his writings, was subverting Christianity. "Who is this Luther?" said she. "A poor illiterate monk," was the reply. "Is he so?" said Margaret: "then do you, who are so very learned, and so very numerous, write against this ignorant monk, and the world will pay more regard to so many scholars than to one blockhead."

New churches in London and vicinity.—Seventeen new churches are now erecting, at an estimated cost of £283,970. Nine others are determined on, as to place and plan. Plans for sixteen more are under consideration, and thirteen others are to be built. A part of the expense of all is borne by Parliament.

By the existing laws of England, no Dissenter can hold any office under the government. All persons holding offices are required to partake of the Lord's Supper, in the established church, four times in each year. [Columbian Star.]

The Church Missionary Society are about to establish a Seminary for the education of missionaries. The cost of the premises, building, furniture, &c. is expected to amount to nearly 10,000 pounds, or 44,444 dollars.

The University of Coimbra, in Portugal, was founded by king Dency, in 1291. In 1821, its income was 400,000 crowns, equaling 245,000 dollars. The whole number of students in the University in July, 1822, was 1531—all taught gratuitously.

[Christian Mirror.]

* * * "Stat Nominis Umbra" is received—but that part of his communication which would open the door for a protracted controversy will have to be omitted. It is our wish to avoid a strife respecting the peculiar tenets of any sect—as both sides of the question would have to be heard, and we could not furnish room without excluding more important matter. Our work contains only one sheet, and is issued but once a month.

The Reformer is printed on the first day of each month, at one dollar a year. Letters to be addressed to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. When it is more convenient, persons wishing to subscribe or make payments, may call on the firm of Wm. & Joseph Marot, back of No. 93, Market Street, who will receive remittances and furnish the numbers. Numbers can yet be supplied from the commencement of the work.

John Richards, Printer, No. 20, Church Alley.